



# Samarth Ramdas Swami's Manache Shlok': A Psychological Perspective

Ms. Amruta Gokhale-Bhuskute

Asst. Professor

Department of Psychology,

Smt. Binzani Mahila Mahavidyalaya, Nagpur

---

## ABSTRACT:

Psychology as a discipline has been dominated by western psychology since many decades, but the limitations of generalization and implication of western psychological concepts in a multicultural and diversified world in changing times have emphasized on the exploration of ancient cultural literature in each and every culture.

Mind – an eternal and nonfigurative concept – is studied, narrated, researched and evaluated in different ways by different scholars in different times. In the field of Psychology Human Mind is described as cognitive aspect of one's personality. Though widely studied, it is yet undiscovered due to its intricacies. Hence, it is greatly important to explore old scripts and literatures with psychological perspective.

This research article is an attempt to relate the essence of Samarth Ramdas Swami's 'Manache Shlok' with psychological concepts & to see its implications for present issues and problems.

## INTRODUCTION:

Indian psychology - an approach to psychology which is based on ideas and practices that developed over thousands of years within the Indian sub-continent. In other words, we use the word 'Indian' to indicate and honor the origin of this approach to psychology-the origin of the underlying philosophy, the conceptual framework, the methods of enquiry and the technology of consciousness that it uses to bring about psychological change and transformation.

Many Indian scripts and regional literature talks about the human psychology – Mind and its various aspects. Namely, ancient scripts such as **Shrimad Bhagwatgeeta** (narrated by Lord Krishna to his disciple Arjuna), **Veda – Purana – Upnishadas – Darshana** (author-Anonymous), and **Literature - Verses - Abhangas** written by and on the philosophy of Sant Dnyaneshwar, Sant Tukaram, Samarth Ramdas, Sant Kabir, Sant Eknath, and many more, view

Human Mind from a different angle. The unique feature of these ‘ is the description of human mind and various psychological processes not only from mental or physical perspective but also from dynamic viewpoints of personal, social life.

Various studies and researches with reference to the applicability of these literatures have been conducted around the globe (Bhawuk, 2011, Reddy, 2012, Gayathri & Meenakshi, 2012, Kalmalkar, 2007, Shrivastava, 2012, Shrivastava, 2010, Girishwar Misra, Matthijs Cornelissen, & Verma, 2010). Still, there are many areas and scripts remain to be explored. Very few studies have dwelt the psychological perspective and applicability of Samarth Ramdas’s literature (Pranee, 2012, Athawale, 2010, Dekhne, 2013, Pundkar, 2012). Therefore, it has been found worthwhile to study and analyze the one of his esteemed creations ‘**Manache Shlok**’ from psychological perspective.

### **SAMARTH RAMDAS SWAMI: LIFE & CONTRIBUTION:**

Samarth Ramdas was a noted 17th-century saint and spiritual poet of Maharashtra. He is most remembered for his sacred text, Manache Shlok & Dasbodh. Ramdas was a devotee of Hanuman and Rama. He was born of Suryaji Panth and Renuka Bai in Jamb, Maharashtra, in 1608 A.D. His original name was Narayan. Ramdas was a contemporary of Sant Tukaram. He was a great devotee of Hanuman and Lord Rama. Swami Samarth Ramdas was a great litterateur, visionary and progressive Rashtra-Sant, adept at diverse topics ranging from spirituality, love of all religions, patriotism, organizing people, awakening people, social work, politics, worldly engagements, poetry, literature, metaphysical and physical development. He visited most of the pilgrimage and holy places in the entire country. While visiting the country, he observed the ethos of the nation. Samarth transformed psyche of the society. He ignited, charged the society with his preaching. He prepared the common man to fight. He strengthened the society. He wrote volumes of literature in verse form in Marathi such as *Shri Manāche Shlok* 2. *Shrimat Dasbodh*, 3. *Shri Māruti Stotra*, 4. *Karunashtake*, 5. *AatmaRaam*, 6. *11-Laghu Kavita*, 7. *Shadripu Nirupan*, 8. *Maan Panchak*, 9. *Chaturthmaan*, 10. *Raamayan* (*Marathi-Teeka*)

### **MANACHE SHLOK: ADDRESS TO HUMAN MIND**

His most popular book ‘Manache Shlok or Manobodh’ includes 205 schlok written in *Bhujangpryat Wrutt* giving practical advice to mind. Since the 17th century, ‘Manache Schlok’ is being recited by common people in Maharashtra. Many have learnt them by heart, since the style of schlokas is unique, easy, beautiful and simple, though artistic and meaningful.

## **PSYCHOLOGICAL ASPECTS IN MANACHE SHLOK:**

‘Manache Shlok’ deals with various aspects of human behaviour and mental processes. It has not only narrated the dynamics of Human Virtues such as Genuineness, Honesty, Wisdom, Resilience, Patience, Optimism, Empathy etc., but also discussed the complex nature of Human Thoughts, Emotions, Habits, Overt Behaviour and Social Connect. Following are the psychological aspects and human traits which various shlokas dwelt upon:

### **♦ COMMUNICATION**

Communication is a vital process which connects an individual to other living beings and his or her society, as well. Effective communication serves as a mean for personal, interpersonal, social and global change. But, sometimes communication, if not handled properly, create disarray.

Samarth Ramdas advises to have wise dialogue with others. He goes further to mention that the goal of communication should be broader and must serve the larger community to experience alleviating their sorrows and intricacies and enrich them with happiness.

जन्मी वादवेवाद सोडूनि घावा ।  
जन्मी सूखसंवाद सूख्ये करावा ।  
जर्गी तोचि तो शोकसंतापहारी ।  
तुटे वाद संवाद तो हितकारी ॥

Let us not indulge in futile debates. Let us spread happiness through meaningful discussions. Let us shun sadness and irritation. Let us shun futile debates and make fruitful discussions.

end the ongoing  
egoistic attitude under  
Whatever we tell others  
change our course of action and follow the path of devotion.

तुटें वाद संवाद तेथें करावा ।  
विवेके अहंभाव हा पालटावा ।  
जन्मी बोलण्यासारख्ये आचरावे ।  
कियापालटे भक्तिपंथेचि जावें॥

We should make discussions to debates. We should change our the influence of conscience. to do, let us do first. Let us

### **♦ CONFINE ONE’S OWN URGES, FEELINGS, DRIVES:**

Detailed analysis and etiology of various psychological problems & disorders related to Anxiety, Stress, Emotions, Personality have shown us how one’s unrestrained urges, drives, instincts, and overwhelmed emotions lead to pathological conditions and put his/her existence in jeopardy. Samarth Ramdas recite about pinning these forceful desires and greeds down and to maintain healthy, peaceful mind.

Let us say no to anger which makes us feel sorry.  
Let us not corrupt our mind with all sorts of desires. Let us shun the doership of actions. Let us not praise ourselves due to the jealousy for others.

नको रे मना क्रोध हा स्वेदकारी ।  
नको रे मना काम नाना विकारी ।  
नको रे मना लोभ हा अंगिकारू ।  
नको रे मना मत्सरू दंभ भारू ॥

मनी मानव व्यर्थ चिंता वहाते ।  
अक्समात होणार होऊनी जाते ।  
घडे भोगणे सर्व ही कर्मयोगे ।  
मती मंद ते स्वेद मानी वियोगे ॥

People keep their minds full of sorrows and worries. But the thing, that has to happen, happens suddenly. We should renounce the doer-ship in everything that happens. A person who cannot understand feels sad about the happenings.

Moreover, he also told us to keep going ahead with sense of doership and follow our mission without indulging in unproductive anxiety and sorrow. Dr. Victor Frankle, father of Logo therapy has illustrate the same and asked to search the meaning of one's life without getting disturbed by events, happenings and circumstances around.

#### ♦ HARDINESS:

Hardiness was first proposed by Kobasa [8]. It is a combination of attitudes that provides the necessary courage, motivation and capability to turn developmental and environmental stressors into opportunities for growth.

Let us have great patience. Let us bear the evil words spoken to us. Let us always speak politely. Let us always understand others.

मना श्रेष्ठ धारीष्ठ जीवी धरावे ।  
मना बोलणे नीच शोषित जावे ।  
स्वये सर्वदा नज्ञ वाचे वदावे ।  
मना सर्व लोकांसि रे नीववावे ॥

#### ♦ RATIONAL THINKING & BELIEFS:

Rational thinking is guided more by conscious reasoning than by experience, and not adversely affected by emotions. Rational thinking employs logical, objective, and systematic methods in reaching a conclusion or solving a problem. It refers to providing reasons or rational behind thoughts or ideas. Rational thinking is a systematic process of thinking where we can avoid our prejudice and emotions.

Rational Emotive Behaviour Therapy (REBT) developed by Dr. Albert Ellis states that mental wellness and mental health to a large degree results from an adequate amount of self-helping, flexible, logico-empirical & rational ways of thinking, emoting and behaving. To do this REBT promotes rational belief system and constructive life philosophy about adversities and human desires and preferences.

मना मानसी दुःख आणू नको रे ।  
मना सर्वथा शोक चिंता नको रे ।

We should not bleed our mind with sorrow. We should not be engrossed with sadness and worries.

Our evil desires are of no use. Sinful thoughts should not come to our mind. We should always have ethics. We should always know the real truth in our mind.

मना पापसंकल्प सोडूनि घावा ।  
मना सत्यसंकल्प जीवी धरावा ।  
मना कल्पना ते नको वीषयांची ।  
विकारे घडे हो जनी सर्व चीं चीं ॥

मना वासना दुष्ट कामा न ये रे ।  
मना सर्वथा पापबुध्दी नको रे ।  
मना धर्मता नीती सोंडू नको हो ।  
मना अंतरी सार विचार राहो ॥

Let us shun all sinful plans.

Let us work on the plan that will lead us to the truth. Let us not always think about sensual pleasures. If our mind gets corrupted then we lose our reputation amidst people.

In ‘Manache Shloka’, Samarth Ramdas Swami emphasizes the regulation of one’s desires, erroneous thoughts and negative emotions. Moreover, rational thinking and conscience is propagated to be widened and followed by one’s mind and confine oneself by self discipline.

### **COMMENT:**

It has been seen that Samarth Ramdas Swami’s Manache Shlok - brings insight to one’s mind when studied deeply with an understanding of its essence. He has narrated all the human virtues and traits in very simplified manner. Excessive indulgence in worldly possessions, negative emotions and infinite desires is a source of all the psychological problems, directly or indirectly. Self regulation and discipline through thoughtful deeds along with open dialogue with others and facing the difficulties with courage and patience is a path to get back and maintain one’s mental peace and pace for development. Research done with respect to this excavation for psychological aspects and concepts in this sacred text showed a great hope and scope for further analysis.

### **REFERENCES:**

- Athawale, A. D. (2010). Manobodh Vivran (8th ed.). Pune, Maharashtra: Shree Radhadamodar Pratisthan.
- Bhawuk, D. P. (2011). Spirituality & Indian Psychology: Lessons from Bhagwad-Geeta. New York: Springer.
- Dekhne, R. (2013, May). Manache Shlok-Jeewanbodh. Raghuvir Samarth , 5 (7).
- Gayathri, N., & Meenakshi, K. (2012). International Journal of Research Studies in Psychology , 1 (2).

- Girishwar Misra, G., Matthijs Cornelissen, R. M., & Verma, S. (2010). Foundations of Indian Psychology, Volume 1: Theories and Concepts. Pearson Education India.
- Kalmalkar, J. (2007). Sant Ramdas Ani Sant Tukaram. Pune: Shree Samarth Ramdas Swami Janmshatabdee Sohla.
- Pranee, R. D. (2012). Swadhyay Manobodh. Miraj, Maharashtra: Gajanan Mudranalay.
- Pundkar, D. (2012). Sects in Maharashtra: Samarth Ramdas Swami's Maharashtra Dharm. Navjyot , 1 (2).
- Reddy, M. S. (2012). Psychotherapy-Insights from Bhagwad Gita. INDIAN JOURNAL OF PSYCHOLOGICAL MEDICINE , 34.
- Shrivastava, K. (2012). Concept of personality: Indian perspective. Indian psychiatry Journal , 21 (2).
- Shrivastava, K. (2010). Human nature: Indian perspective revisited. Indian Psychiatry Journal , 19 (2).



This work is licensed under a [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License](#).